/62 cont'd/

779 Hundreds of birds bowed in front of it.
539 The goddess of jade protected her from behind.
When a Taoist priest passed by, he would repeat the name of Buddha;
When a Buddhist priest passed by, he would burn some incense.
When an old man of sixty passed by, he would say mournfully:
"What a pity that one so bright died young!"
When an old woman of sixty passed by, she might say sadly:
"What a pity one so bright did not live long!"
When a young fellow of eighteen passed by, he would murmur:
"Why am I not so lucky as to court a clever girl like her?"
When a young girl of eighteen passed by, she might say with grief,
"Why did such a clever girl have to be buried so young ?"
Men and women are kindly advised hereby,
If you have children, think early of their futures.
Should your neighbor to the east have a son, his marriage must not wait long!
Should your neighbor to the west have a daughter, must she not be married while young?
One must not follow the example of Sister Chiu of the T'ang family,
Without a husband, she died like a blossoming /rose/.
Chiu-niang is now here in person to bless those in front of the altar.
You, Chiu-niang, give your blessing to whoever is leading the horse.

779
●195 The Taoist books of the Miao are mostly written in this poetic style with seven words in each line. They have nothing to do with the preaching of Taoism. This aspect is /63/ worthy of study.
793 Both the civilian and military Taoist priests use wooden seals in-
795 scribed with different symbols. The civilian Taoist priests have two rectangular seals of the same size, (See illustration). The military Taoist priests also have two wooden seals, one of which is inscribed with symbols similar to those of the civilian Taoist priests.

/205 cont./

782 The sacrifices for the good spirits of the field and the
796 many other spirits follow. Finally, the minor good spirits of the
[776] clouds are remembered.

/206/ All sacrifices, in or outside of the house, are offered at the special places of worship of the spirits concerned. Then
[596] the members of the large /extended/ family assemble in order to enjoy the rest of the meat of the sacrificial animals.

The first day of the four-day New Year's festival is taken up by the sacrifices. On the next morning, however, the people
796 begin to enjoy themselves. The young men of the villages go
574 to the neighboring villages, play ball with the girls (Ill. 69 and
273 70),[1] flirt and dance, and eat and drink to their hearts' content, and often more than is good for them. It is really amusing to see the dignified and otherwise rather reserved Meau frolicking about tipsily and engaging in the most incredible horseplay.

796 According to Savina's description (1), the situation is not
[184]

1. II, p. 222.

[195] much different among the Meau in Indochina: "In the mouth of a Meau, the expression, 'I already have salt, I have already been to market,' means that he is about to celebrate the New Year's festival. In order to indicate that the New Year's festival is over, he says: 'I have already killed the pig.'"

"The pig is slaughtered in the house. The meat is eaten
[273] with the hands. Alcohol is drunk out of bamboo cups. At night
526 blindman's buff and dancing to the accompaniment of mouth
796 organs take place. The ball game is played outside the house and lasts several days. The girls stand on one side, the boys on the other, and they throw the ball back and forth. Whoever fails to catch the ball must forfeit something, a necklace, a turban, etc. When the game is over, each one recovers his belongings."

[1] [See cat 116, P512 - ANALYST]